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The Duties of Induſtry, Frugality and Sobriety.

A SERMON

PREACHED

Before a Society of TRADESMEN and ARTIFICERS,

IN THE

Pariſh Church of St. *Chad*, *Salop*, on *Eaſter-Monday*, 1766.

Publiſhed at the Requeſt and for the Benefit of the Society.

By W. ADAMS, D.D.

Miniſter of St. *Chad*'s, *Salop*, and Chaplain to the Lord Biſhop of St. ASAPH.

SALOP:

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MDCCLXVI.

To the *Members* of the *Society* of *Tradeſmen*, &c. in the Town of *Shrewſbury*.

I Put the following Sermon into your Hands; and deſire you will accept it as a Token of my ſincere Love and Regard for you. In conſequence of which I make it my earneſt Requeſt, that you will read and conſider it with Serioufneſs and Attention: and I am ſure you will be the happier, as well as the better Men for practiſing the Duties it recommends.

I am,

Your very affectionate Friend,

W. ADAMS.

GAL. vi. 2.

Bear ye one another's Burdens, and ſo fulfill the Law of Chriſt.

IT is with great pleaſure that I take the Part here aſſigned me in aſſiſting the Deſigns of a Society, formed as I am perſuaded upon the Principles of Charity, and regulated by thoſe of Religion and Virtue.

The great End and Deſign of true Religion is to make men happy both in this world and the next. The latter of theſe, as it is the great Concern of all Mankind, ſo it is in the power of all to ſecure to themſelves by a Life of Piety and Virtue. But our Happineſs in this Life is for wiſe reaſons put more out of our power. Our Enjoyments here are at the beſt mixed with Croſſes, Troubles and Diſappointments; the better to prove our Faith and Virtue. The beſt of men are expoſed in common with the worſt to Sickneſs, Pain and Loſſes, and

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are often brought into Want and Miſery by Accidents which neither Induſtry nor Prudence could prevent. Yet ſtill in ſuch circumſtances Religion is a ſure Source of Conſolation, and brings with it the beſt Succours and Support that can be had; by not only fortifying the Mind with Patience and Reſignation, extending our Proſpects and Hopes into another Life, and aſſuring us there of a Happineſs proportioned to our ſtedfaſtneſs and perſeverance in well-doing; but by deriving to us likewiſe the Compaſſion, Aſſiſtance and Relief of our Fellow Chriſtians and Neighbours: who are bound by the Religion they profeſs, *above all things to have fervent Charity towards their Brethren*; *to have the ſame Care one for another*; and *if one Member ſuffers*, as Members of the ſame Body, *to ſuffer with it.*

If then it be the Intention of Religion to procure the Happineſs of Mankind; all ſuch Deſigns as are directed to this End are ſo far Acts of Religion: and when entered upon with a true chriſtian temper and from a principle of Charity, will certainly be accepted as ſuch; as Inſtances of Duty and Obedience to God. It is therefore, I think, an Appointment of great propriety and decorum in the preſent and other like charitable Societies, to meet thus at times in a religious manner; to offer up your Vows and Obla-

Oblations of Charity to Heaven; and to beg the Bleſſing of God on your pious Endeavours.

It is indeed a Pleaſure to ſee, while ſo many Parties and Meetings are daily forming for pleaſure and idleneſs, for the ſupport of Factions and uncharitable diſtinctions, and often for nothing better than Revelling and Riot; that there are not wanting ſome which have a nobler End for their Object; and which it is no way unworthy of our character as Men or as Chriſtians to join in. This Praiſe I think we may aſſume to the preſent Society: the deſign of which is by the joint and united endeavours of many, to guard againſt and repel the Evils which are alike incident to all; and which, every one ſingly and unſupported may be unable to bear. This is in a very proper ſenſe to *bear one another's Burdens*; to ſhare freely and willingly the Misfortunes, the Infirmities, Wants and Troubles of others: and is ſo far an Act of Charity, and a *fulfilling the Law of Chriſt*. But it is farther at the ſame time an Act of Prudence too, as it is a providing for every one's own Wants and thoſe of his Family; it is throwing his own Burden into the common Stock; and purchaſing by the Relief he miniſters to others, a Title to the ſame Relief in his Turn. Both theſe Principles then conſpire to promote the preſent

ſent Inſtitution. As far as you are influenced by the latter, though it doth not deſerve the name and character of Charity, it is however a commendable Act of Duty. It is a chriſtian Prudence to arm ourſelves by a provident Foreſight againſt the Evils of Life; to prepare ourſelves for a chearful ſubmiſſion to the diſpenſations of Providence; and to lay up for the benefit and ſecurity of his Family, every Man, from time to time, ſome little, as God hath proſpered him.

But I doubt not moſt of you are actuated by the nobler Principle I have mentioned; and take a generous pleaſure in preventing the Wants of your Brethren, and in reſolving that none of your Friends and Aſſociates in this Labour of Love, ſhall be deſtitute in his diſtreſs of any helps and aſſiſtances you can give him. This, as I ſaid, is true chriſtian Charity, and is in the beſt ſenſe *fufilling the Law of Chriſt—the royal Law of Love*, as the Apoſtle calls it: which enjoins no duties ſo much as thoſe of Tenderneſs, Gentleneſs, Compaſſion, feeding the hungry, cloathing the naked, viſiting the ſick, and whatever elſe is generous, kind, beneficent and good-natured; whatever tends to promote the happineſs or to leſſen the griefs and ſorrows of Mankind.

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This is ſo conſiderable a part of our chriſtian Duty, that it is frequently in Scripture ſpoken of as comprizing the whole. *Love*, or Charity, ſaith the Apoſtle, *is the fulfilling of the Law.* And *whoſoever loveth his Brother hath fulfilled the Law.* It is certain that there are other Duties, all that are comprehended under Piety and Temperance, equally neceſſary and indiſpenſible with theſe. But it is here ſuppoſed that the Duty we are ſpeaking of, cannot conſiſt in all its extent and latitude without including the reſt. The ſame Benevolence of Mind, which leads us to love not only thoſe who are endeared to us by Relation, Friendſhip, or Kindneſs received, but even thoſe who are moſt eſtranged from us by a difference in Religion, Party, or even by Reſentment and ill-will, will certainly lead us to love God, the fountain of all Good, who made us what we are, and gave us all that we poſſeſs. The Heart which feels for the miſery of others, and melts with pity even at the diſtreſſes of an Enemy, will ſurely overflow with Gratitude towards the common Father of Being, who provideth for all things living *with plenteouſneſs*; *whoſe Compaſſions never fail*; *and whoſe Mercies are ſeen over all his Works.* And that diffuſive Charity which carries us as it were out of ourſelves, and intereſts us in the welfare of

all Mankind, is in its whole nature oppoſite to the narrow Principle of Self-Love; and can taſte but little pleaſure or happineſs in ſelf-Indulgence, or the gratifications of Appetite and ſenſual Inclination. Hence it is that Love or chriſtian Charity is ſaid to be the fulfilling——to be not a Part but the Senſe and Spirit of the whole moral Law. The ſame Principle which leads you to concur in this good Work will, if opened and unfolded into all its conſequences, lead you into all Righteouſneſs; to fulfill the Duties you owe to God and yourſelves as well as thoſe to your Neighbour. And it is with pleaſure, that I obſerve a proper attention paid to theſe in the Regulations under which your Society is governed, and by which its Meetings are modelled and conducted. Theſe are ſo well calculated for all the Ends that can be anſwered by ſuch an Inſtitution, that I have little left me but to commend to your conſtant Practice the Charity, Piety and Sobriety which they inculcate; and to exhort you to extend the Influence of theſe Principles farther, into your whole Life and Converſation.

And firſt, as Charity is the Ground and Foundation on which your little Society is built, this as we are taught in the Text, is fulfilling in a particular manner the Law of Chriſt. For Charity is in a peculiar manner

manner the Command of Chriſt. *A new Commandment*, ſays He, *I give unto you that ye love one another. By this ſhall all Men know that ye are my Diſciples, if ye have Love one for another.* This then is ſo neceſſary to the Diſciples of Chriſt, that we cannot take to ourſelves the Name or character of Chriſtians without it. And as we have above ſeen that Charity in its largeſt extent, can ſcarce conſiſt without the practice of the other chriſtian Duties of Piety and Temperance, ſo it is certain that we cannot in any good degree pretend to theſe Virtues without that Charity, which I am recommending. *If any Man*, ſaith the Apoſtle, *ſay I love God, and loveth not his Brother, He is a Liar: for he that loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen?* And again, *whoſo hath this world's Good, and ſeeth his Brother have Need and ſhutteth up his Compaſſion from him, how dwelleth the Love of God in him?* That is, how can ſuch an one pretend to Piety and Religion, when he is wanting in a common duty bound upon him by Nature and Reaſon, and the common Ties of Humanity; but more eſpecially recommended and more earneſtly than almoſt any other by the Precepts of the Goſpel? In like manner in vain do we pretend to that Command over ourſelves, that ſubordination of our Appetites and Paſſions,

John xiii. 34, 35.

1 John iv. 20.

1 John iii. 17.

to Reaſon in which the Virtue of Temperance conſiſts, when Self-Love ſtill contracts our Hearts, and ſhuts out all charitable Care and Concern for others. It is therefore with great propriety that Charity takes the firſt Rank amongſt the chriſtian Graces, as it is neceſſary in ſome degree to quality us for the very name of Chriſtians; and as it ſprings from or begets in us that temper of Mind which is naturally productive of every other Virtue.

But there are two of theſe Virtues which I muſt mention as more immediately connected with Charity, and in the lower ranks of Life ſo neceſſary to the exerciſe of it, that they muſt be included in the Duty itſelf: and theſe are Induſtry and Frugality. With reſpect to the firſt of theſe the Apoſtle hath given it in charge to thoſe of low degree, that *they labour working with their hands the thing that is good, that they may have to give to him that needeth.* Without theſe Virtues to ſupply and increaſe your Store, you cannot hope for the happy power of relieving others by your bounty, or ſuccouring them in their diſtreſs. Nor can you ſo ſecurely attribute to yourſelves the virtue and merit of Charity from any good-will or kind wiſhes you may bear to your Neighbour, when you have by your own faults deprived yourſelves of the means

Ephes. iv. 28.

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of giving the proper proof of these to the World and to yourselves. Without these Virtues, instead of the pleasure of relieving others, and of being independent in yourselves, you will soon be in danger of wanting this relief from others: and that without the satisfaction of deserving it or any just ground to expect it. For the Injunction of St. *Paul* is founded on the justest reason, *If any man will not work neither let him eat.* 2 Thess. iii. 10. Instead of the praise and character of Charity you will incur the heavy censure of the same Apostle: *If any provide not for his own, and especially for those of his own house, he hath denied the Faith, and is worse than an Infidel.* 1 Tim. v. 8.

It is the first of these Virtues, Industry, which makes the Artificer and the Labourer as useful and valuable as any Members in Society. And as God hath allotted to Men very different Stations and Conditions of Life, and assigned them different Gifts and Talents to profit withal, different occupations and employments for the Good of the whole; therefore to be diligent in the several provinces in which He hath placed us, is a Duty we owe to him as well as to our Neighbour and ourselves. It is our proper Business, and a sort of Trust reposed in us by the governor of the World: and therefore it is not only an Offence against Society, but a breach of our

our Duty to heaven to deſert or neglect it. And on the other hand a diligent diſcharge of this Duty from a principle of Conſcience towards God, is in its proper time and place an act of religious Obedience; and will ſurely be as well accepted of God, as any act of Piety which may be thought more immediately addreſſed to his Honour.

And this I the rather mention becauſe there are, I fear, ſome well-diſpoſed Perſons who think it pious to retire more from the World and from Buſineſs; to ſhut out all ſecular Concerns from their Minds; and to ſpend their whole time in the exerciſes of Religion, Devotion and Prayer. But theſe Duties how neceſſary ſoever to the chriſtian Life, are not intended to exclude us from being uſeful and beneficial to the World; from taking care of our Families; or from doing what our Rank and Relation to the Publick require. We may allot a ſufficient time to our devotions without interfering with theſe, which are certainly ſome of the firſt duties of a Chriſtian. We may live in the World as Chriſt and his Apoſtles did, and be buſy in doing all the Good we can, without ſetting our Hearts too much upon it; without centering our Hopes and Affections in it; and without being polluted by it. Let me then exhort you to be chearful and active in that State of Life to

to which God hath called you, and to conſider this chearfulneſs and induſtry as acts of Piety and Duty to God: and at the ſame time to be ever punctual and attentive to the more immediate duties of Religion and the care of your Souls; that by this double diligence you may *make your Calling and Election ſure*. Be often recollecting, as you will have many vacant minutes in your buſieſt days to do, the ſtate of your Souls, the great Motives, Hopes and Proſpects of Religion. Let every Morning and Evening witneſs to the offering up your Prayers and Praiſes to God: and this will conſecrate the labours of the day, bring a *bleſſing on your Baſket and on your Store*, and make you *rejoice in all that you put your hands unto*.

But above all neglect not that day which God in eſpecial mercy to the laborious part of mankind, and in condeſcenſion to their ſpiritual Wants, has conſecrated to Reſt and a ceſſation from worldly cares; that they may have leiſure for Reflection and Retirement, and to attend the duties of Religion without diſtraction. Without this your ſpiritual Powers will inſenſibly decay; your beſt Reſolutions will be forgotten, and the Spirit of Religion and Piety, the Support of every Virtue, will wear out and be loſt. And on the other hand by a due improve-

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ment of this time you will continually grow in Grace; the Motives and Principles of Virtue will be kept ever awake and active in your breaſts; and you will be ſecured in your commerce with the World againſt all its temptations. Let nothing therefore tempt you to abſent yourſelves on this day from the publick ſervice of the Church; or from allotting ſome part of it to the inſtruction of your Families; to the examining the ſtate of your ſpiritual Concerns; and the renewing in yourſelves all ſuch Reſolutions as may be neceſſary to guard againſt *the Sins which do moſt eaſily beſet you.* If Buſineſs, however urgent, and ſtill more if Idleneſs or Pleaſure rob you of this time; this neglect will not only bring your Virtue into danger, but will itſelf add to the number of your Crimes.

But I proceed to the other Virtue which I mentioned as inſtrumental and neceſſary to your Charity, which is Frugality; or a prudent and virtuous uſe of that which through the bleſſing of God is gained by your Labour and Induſtry. And this is the more neceſſary to be mentioned at a time when Luxury is not only prevailing among the great and wealthy, but has deeply infected all degrees of men amongſt us. If this, as is frequent, diſables men of Fortune from doing any thing that is good or uſeful to the world, it is certain that the leaſt degree

gree of it, the leaſt indulgence in vain and unneceſſary Expence muſt put it out of the power of thoſe who ſubſiſt by their Labour, not only to do the good Offices they would to their Brethren, but even to make the proviſion they ought for their own Families. It is Frugality that muſt make our Induſtry uſeful to ourſelves. For to what purpoſe do we labour for that which profiteth not, or perhaps may be only the means to betray us into Sin? But where theſe Virtues are united, how oft do we ſee men by theſe alone maintain their Families in neatneſs and plenty, free from want and care at home, and able to extend their good Offices abroad? How oft is their Pleaſure and Innocence, their Health and Peace and Content of Mind to be envied by thoſe who live in greater ſplendor and in all the pomp of Honour and Power? And on the other hand, is it not melancholy often to ſee what has been purchaſed by painful Induſtry and Labour ſquandered away in unprofitable and fooliſh Recreations; often in the guilty indulgences of Gaming, Drinking and the like——to ſee the Artificer of better Skill, inſtead of making his Family more happy and himſelf more uſeful; tempted by his greater Gains to indulge himſelf only the more in Idleneſs or ſinful Pleaſures? There is not ſure a more affecting or a more pitiable Object than that of a Family unfed,

uncloathed, untaught at home, while the Maſter of it is wantonly ſpending what ſhould ſupport them, abroad. Where are the Bowels of him who can enjoy either pleaſure or eaſe in his mind, while he makes himſelf deaf to the Cries of Want and Miſery, which he may be ſaid by his own cruelty to inflict on thoſe who are *his Bone and his Fleſh?* There is, I hope, no one among you of a character ſo immoral and profligate as this. The preſent virtuous deſign in which you are engaged, is indeed a ſufficient proof of the contrary. I ſhall therefore conclude this head with obſerving, that the Virtues I have mentioned are not only neceſſary to the character and perfection of Charity, but are the only ſure preſervative of common Honeſty. They are theſe Virtues alone which can ſecure you againſt Want; againſt all temptation to cheat or defraud your neighbour, to make unlawful gains by Extortion, to ſell your Conſcience for a Bribe, your Honeſty and all your moral worth for filthy Lucre's ſake. By theſe only can you merit the Truſt and Confidence of the world. They are the only Pledge and Security you can give of your Fidelity and Truth.

A ſecond thing which I mentioned as deſerving the Regard you have paid to it, is that of obſerving the rules of Piety and Mo-

Morality in all your Meetings; and of baniſhing Profaneneſs, Detraction, and Scandal from your Diſcourſe. The firſt of theſe is ſo contrary to that Piety, the importance and neceſſity of which I have been recommending, that I need not enlarge upon it. It is ſo contrary to the Spirit of Religion, to the plain precepts of the Goſpel, to that reverence of Heart and Mind which we owe to the divine Being, ſo naturally tending to extirpate all ſenſe of God and Goodneſs from the Mind; that it ſeems impoſſible for any one who calls himſelf a Chriſtian to allow himſelf ſeriouſly in the practice of it; or otherwiſe than thro' thoughtleſſneſs or ſurpriſe to be ever guilty of it. It is ſo contrary to common Senſe and Reaſon, ſo fooliſh and abſurd in itſelf, that it would be a reproach to us as Men, if we did not bear the name and character of Chriſtians. The latter, as it is at all times ſinful, and one of the higheſt offences againſt chriſtian Charity, is particularly unfitting in a Society of which Charity is the very Principle and Foundation.

I proceed therefore to the laſt thing which I was to recommend, and which deſerves particularly at your Meetings to be attended to, and that is Sobriety: a Virtue not the leſs amiable or valuable for the countenance and indulgence which is too freely given to

thoſe who ſin againſt it. It is indeed a Reproach to our Age and Country that the contrary Vice is ſo general as to be ſcarce moleſted by Shame or Cenſure. There is no ſource of Evil ſo fruitful, none that has introduced ſo much Pain and Miſery, Poverty and Infamy, Sickneſs and Death into the world as this. How many do we ſee reduced by it to Beggary and Want; how many thouſands ruined in their Health and Strength, cut ſhort in the prime of Life, or reduced to a ſudden, miſerable and contemptible old Age? How often is the Peace and Happineſs of Families diſturbed, and how many ſcenes of Guilt and Wickedneſs are occaſioned by it? Let me then exhort you to avoid with all your care and diligence this great and powerful Evil. Let nothing tempt you to diſhonour yourſelves by a Vice ſo mean and unmanly. Learn to prefer the ſilent but exquiſite delights of Temperance and Innocence to all the mad and polluted Joys it can offer you. Remember that this Vice ſtands condemned in Scripture, among the blackeſt, and ſuch as in particular unfit us for the kingdom of Heaven. *Be not deceived: neither Fornicators, nor Adulterers, nor Thieves, nor Extortioners, nor Drunkards ſhall inherit the kingdom of God and of Chriſt.*

1 Cor. vi. 9. Gal. ix. 19.

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And if any of you are unhappily brought under the power of this Sin, let me again call upon you to conſider what you owe to your Families as well as to God and to yourſelves. How happy may you make thoſe who have a right to expect every thing from you, by abſtaining from this Vice. I am ſenſible that there is no habit which it requires more Reſolution to conquer and ſubdue than this. It requires Rule as well as Reſolution. You muſt lay down to yourſelves ſome wholeſome regulations, a Plan of Life and Conduct that may keep you out of the reach of Temptation; ſome limitations within which your Virtue will be ſecure, and which you muſt minutely and religiouſly obſerve, if you mean to ſecure it. By theſe means if ſteadily perſiſted in, and by the grace of God which will never be wanting to the endeavours of Virtue, you will infallibly break the power of the moſt rooted and inveterate Habits. Every Victory gained will add ſtrength to your Virtue: and every future Conqueſt will be ſtill eaſier. Be not then diſcouraged by the difficulty which you muſt firſt engage; but remember that this difficulty, if not ſoon encountered, will become greater. Remember that it is this difficulty which makes it Virtue; that the greater the difficulty the greater will be

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the virtue of conquering it; that you will thus gain the ſatisfaction of proving your own Sincerity, of making ſome attonement for your paſt miſconduct, and of offering up an acceptable Sacrifice to God.

And for thoſe who are yet happily ſtrangers to this Vice, a little Reſolution and Reflection will arm them againſt it. It is difficult to break the force of bad Habits; but it is eaſy to avoid contracting them. Avoid Idleneſs and bad Company which chiefly expoſe you to temptations from without: and you will have little to oppoſe from Appetite and Inclination within. For this Vice is wholly unnatural. Nature always revolts, till corrupted by Cuſtom, againſt it. Be always then employed in the Buſineſs of your Profeſſion. Reflect on the difference betwixt thoſe who live ſoberly and orderly among your acquaintance, and thoſe who ſpend their Subſtance, their Health and Fortune in riotous Living: and aſk yourſelves which of theſe two characters you would chuſe for your own. Make the former your Examples, your Companions and Friends: and ſhun the Company and Meetings of the latter, as you would an infected Air in order to preſerve your Health.

Laſtly,

Laſtly, let me exhort you to extend the good Principles with which you here ſet out through the whole of your Life and Converſation. Remember that you carry every where with you the character of Men, and of Chriſtians. Let that prudent Care which hath led you early to provide for your future well-being in this Life, be extended to your greateſt and only true Intereſt, your Happineſs in the next. Be careful to *lay up for yourſelves Treaſures in Heaven:* that when all the Proviſions, Comforts and Friendſhips of this Life ſhall fail, you may be received into an everlaſting Habitation. If it be your Prudence to provide againſt Infirmity, Age and Misfortune here; what Folly, Inconſiſtence and Madneſs will it be to neglect thoſe proviſions which are neceſſary to your eternal well-being hereafter? All other Societies ſhall fail; but this ſhall continue for ever. The Kingdom of Chriſt ſhall have no End. His Church ſhall endure throughout all Ages. Amidſt all your Engagements then, your Connections and Relations here be ever mindful of that ſpiritual Community of which you are Members, that better kingdom to which you belong. In all your dealings with Men remember to act by *the Law of Chriſt*: that when you leave this periſhing

perishing mutable Society, you may gain the place of Fellow Citizens with the Saints in the heavenly Jerusalem; *a City which hath Foundations*, immutable and eternal, *whose Builder and Maker* is God.

THE END.

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As this Diſcourſe may fall into the Hands of ſome who are not well provided with Books of Devotion, I have added two Prayers for Morning *and* Evening: *which I recommend to be conſtantly uſed by thoſe who have no better Forms at Hand.*

A *Morning* Prayer.

O LORD, to whom I owe my Life and every Comfort of it, I moſt humbly pray that I may live always mindful of my dependence upon thee, and the mercies I have received from thee. May I conſider that no action, word or thought of mine is unknown to thee; and therefore be at all times careful to think, to ſpeak, and to do what is right. As I hope to be eternally happy, O let me ſeriouſly attend to thoſe duties which muſt qualify me for being ſo. Grant that I may keep it always uppermoſt in my thoughts, that thy favour is only to be obtained by the holineſs of my life, and by doing in it all the good in my power. Let it be ever in my heart to do all kind offices, and to promote peace and happineſs among my neighbours. May

I be true and faithful to all my engagements; eſpecially to the promiſes and vows of obedience which I have made to thee—to govern my paſſions—to correct in myſelf every vicious inclination—to keep my body in temperance, ſoberneſs and chaſtity— to be true and juſt in all my dealings—and to do to others what I ſhould in their caſe expect them to do unto me. Give me health and ſtrength chearfully to go through the duties of my calling. Bleſs the labour of my hands, and accept of my honeſt induſtry, as a part of the duty I owe to thee, as well as to my family and country. Let no temptations of pleaſure or of profit rob me of my honeſty and virtue. In thy favour and the hope of thy eternal mercy I ſhall be happy in whatever ſtation of life thou art pleaſed to place me. Let this hope be my comfort, my refuge and ſupport in all circumſtances; through *Jeſus Chriſt* our Lord, in whoſe name and words, I pray for all mankind; *Our Father, &c.*

An *Evening* Prayer.

O LORD, who haſt preſerved me this day, I bleſs thee for thus continuing thy care of, and goodneſs to me. Grant that I may ſhew my thankfulneſs by my ſincere endeavours to perform thy will in all things. I moſt humbly beg forgiveneſs of every ſin that I have committed; and it is likewiſe my moſt earneſt prayer that I may never ſo dangerouſly deceive myſelf, as to think thou wilt forgive my ſins, if I do not forſake them. Let it be my firmeſt belief that nothing can recommend me to thy favour, if I do not lead an holy and uſeful life; and that when I allow myſelf in any kind of guilt, even my prayers will be an abomination to thee. Give me grace ſo to live, as always in thy preſence: and ſince all my actions and thoughts are known to thee, let me neither in deed or will be guilty of any thing that can diſpleaſe thee. Enable me to improve in virtue and goodneſs; to correct in myſelf every bad habit, and to reſiſt every vicious inclination. May nothing diſturb my reſt this night. Vouchſafe me ſuch refreſhing

ſleep, as may fit me for the duties of th
following day. Thou alone knoweſt ho
near my death may be; and as every da
brings me nearer to it, grant that I ma
become every day fitter for it. Proſper a
who have done me good; pardon all wh
have deſigned me evil: and grant that w
may at laſt meet in peace and love in th
everlaſting kingdom, through *Jeſus Chr*
our Lord and Saviour; in whoſe name an
words, I farther pray: *Our Father, &c.*

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